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“THE VISION”

OF

DANIEL VIII.

EXPLAINED BY DANIEL XI. AND XII.

IN HISTORY.

BY

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A correct understanding of Daniel XI. and XII. chapters is of great importance to inquirers after truth, inasmuch as this prophetic line of kingly succession, reaching to the administration of "Michael the great Prince" during "the time of the end," brings the coming of the King of kings who is thereafter to reign forever and ever:

"Then would I know the truth."

AUTHOR.

DANIEL, CHAPTER XI.

In the third year of Belshazzar as Daniel the prophet was at the palace at Shushan (Dan. 8), he saw in a vision the succeeding kingdoms of Medo-Persia, Grecia, and Rome.

Now when he sought for its meaning there came to him "the man Gabriel" (an angel from heaven), to explain *it* to him, accompanied by a voice: "Gabriel, make this man (Daniel) to understand the vision." At that visit Gabriel gave Daniel but a brief explanation of *it*; and as Daniel did not understand it then, the two succeeding visits afterwards of Gabriel was for that purpose (see Dan. 9: 21-23 and Dan. 10: 12); thus it follows that Dan. 11th and 12th chapters are explanatory of "the vision" of Daniel 8th chapter: "the vision" began then as we learn by Daniel 8, 9 and 11 in the first year of Darius the Mede, and ends when the saints will stand in their lot, with Daniel, who now rests.

1. "Also I (Gabriel) in the first year of Darius the Mede, even I, stood to confirm and strengthen him."

When the time had come for the end of the kingdom of Babylon, Darius the Mede was king of Medo-Persia. Cyrus his nephew, who was his associate, had command of the Medo-Persian army, and he was sent to conquer the Babylonian kingdom. The conquest outside of the city was much easier than the great metropolis with high and impenetrable walls. But God had appointed its subjugation by Cyrus years before. Now upon the very night of its downfall, while Belshazzar was reveling in his wine, with a thousand of his lords, behold in the same hour appeared the fingers of a man's hand, which wrote the simple words *number, weight, division*. Then was the king's countenance changed, and his thoughts troubled him. Then was the aged prophet Daniel remembered as one who could solve the meaning of the mystic writing on the palace wall, which was written by the angel Gabriel, who at this very hour stood to confirm and strengthen Darius, whose armies under Cyrus had already turned the course of the great river Euphrates, and were marching up its bed, and finding the two-leaved gates open, easily marched into the palace of the king. In that night was Belshazzar the king of the Chaldeans slain, and Darius the Mede took the kingdom. Darius reigned thereafter about three years. Cyrus was his associate.

2. "And now will I show thee the truth. Behold, there shall stand up yet three kings in Persia.

Cambyzes, Darius the Persian, and Xerxes ; and the fourth (Artaxerxes) shall be far richer than they all."

During the reign of Cyrus and his successors the wealth of the kingdom increased greatly, so that Artaxerxes was far richer than his predecessors.

These two verses form all the information given of Medo-Persian history, covering the reign of six important kings.

"The vision" began when Babylon fell into Medo-Persian hands. The 2300 years of Dan. 8: 14 began at the same event. The seventy weeks also began in the first year of Darius the Mede. The sixty-nine weeks began three years later in the first year (sole reign) of Cyrus. The sixty-two weeks began in the thirty-second year of the king Artaxerxes.

3. "And a mighty king shall stand up, that shall rule with great dominion."

This is Alexander the Great, the first king of Grecian history as successor of Medo-Persia. Alexander "the Great," so named in history, is also a Scripture name of him. It is a tradition of him that he wept because there were no more kingdoms for him to conquer. When shown this prophecy of himself by the high priest of the Jews, he bowed before him ; and when asked why he did so, replied, "that it was not to him, or his people that he bowed, but to the God they worshipped."

4. "And when he shall stand up, his kingdom

shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity."

Alexander ruled "with great dominion" about twelve years, and having no children his kingdom was divided to his four generals, Cassander, Lysimachus, Ptolemy and Seleucus, who according to the prophecy possessed the kingdom in its north, south, east and western sections. But a few years however elapsed thereafter, and the once powerful Grecian empire is found to consist of simply north and southern parts.

At the division of the empire by Alexander, Ptolemy came into possession of Egypt and the south; and forty years afterwards, Antiochus, the son of Seleucus, succeeded to the throne which had absorbed that which had been divided to Cassander and Lysimachus. Such was the condition of the Grecian empire fifty years after Alexander (*Abbot's History of Italy*, page 79). Then, at this part of the prophetic line the king of the north reigned north of the Mediterranean Sea, while the king of the south reigned in Egypt, or south of the same sea. Let it be also remembered, then, that the terms king of the north and king of the south refer specifically to individual rulers, rather than to section or territorial division of the kingdom.

5. "And the king of the south (Ptolemy in Egypt) shall be strong, and one of his princes (Carthage); and he (Carthage) shall be strong

above him (Egypt), his dominion shall be a great dominion."

The historian says: "The Carthaginian Republic, which was at this time perhaps the most powerful nation on the globe, originated about one hundred and forty years before the traditional assignment of the building of Rome."

Carthage, then, at this time (about 270 B. C.) practically, is the active part of the southern section of the territory of "the vision," and Carthaginian rulers are the kings of the south, and the Roman province, her (Carthage) rival becomes the kingdom in the north, and Roman rulers the kings of the north. In the succeeding three Punic wars, so named in history (264-146 B. C.), is found the events by which Rome, "the little horn," waxes exceedingly great, and becomes the Roman empire.

6. "And in the end of years they shall join themselves together." (Douay, be in league together.)

After the first Punic war (264-241 B. C.) between Rome and Carthage which resulted in the transfer of Sicily to Rome, and the payment of a large sum of money by Carthage to Rome, the historian says there was peace for twenty-two years. But at the same time Rome was eager for any pretext to re-open war again, and to continue peace Carthage surrendered Sardinia.

7. "But out of a branch of her roots shall one stand up in his estate, which shall come with an

army, and shall enter into the fortress of the king of the north (Rome), and shall deal against them, and shall prevail."

Says the historian, "Hannibal now rises upon the theatre of action as the great genius of the times, and for some years all the prominent interests of the world seemed to resolve about his person."

When he was but nine years old, by the entreaty of his predecessors, he vowed never to make peace with Rome; which vow he faithfully kept. Hannibal took command of the Carthaginian army when he was twenty-six years old. His first military achievement was the important city (Spanish) of Saguntum.

8. "And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and he (Hannibal) shall continue more years than the king of the north."

Hannibal thus addressed his soldiers: "The country which we shall invade, so rich in corn and wine and oil, so full of flocks and herds, so covered with flourishing cities, will be the *richest* prize that could be offered by the gods to reward your valor."

9. "So the king of the south shall come into his kingdom (Rome), and shall return into his own land."

10. "But his sons shall be stirred up, and shall assemble a multitude of great forces: and one shall

certainly come, and overflow, and pass through; then shall he return, and be stirred up, to his fortress."

One of the notable events in history is the passage of the Alps by Hannibal and his army, who were welcomed and aided by the Cisalpine Gauls on the Roman side of the Alps.

11. "And the king of the south shall be moved with choler, and shall come forth and fight with the king of the north; and he shall set forth a great multitude."

12. "And he shall cast down many ten thousands."

Two hundred and seventeen years B. C., as soon as Hannibal had fairly crossed the Alps (says Abbott, page 106) the two armies met in fierce battle. The Romans were routed, the consul Scipio severely wounded, and the army saved from destruction only by a precipitated retreat. The discomfited Romans found refuge behind the walls of Placentia. Hannibal obtained recruits from the Gauls and goaded the Romans to battle. Again and again, Hannibal was victorious, and the Roman army well nigh annihilated. Hannibal was now master of Cisalpine Gaul. At the earliest opportunity, as spring opened, Hannibal renewed with vigor the conflict; and truly many ten thousands were cast down. "But he shall not be strengthened by it."

13. "For the king of the north shall return, and shall set forth a multitude greater than the former."

Again Rome roused all her energies for the con-

flict. So great was the demand for men that slaves were invited to enlist and two legions were composed of them, and the whole Carthagenian camp with all its wealth fell into the hands of the Romans.

14. "And in those times many shall stand up against the king of the south." Again, says history, the armies of the rivals engaged in conflict. "This was one of the decisive battles that seemed to decide the fate of the world." The second Punic war ended 201 B. C.

14. "Also the robbers of thy people shall exalt themselves to establish 'the vision.' " The Samaritans under Antiochus Epiphanes exalted themselves 170 B. C., and took possession of the temple, and the sacrifice and sought its cessation. Only the cessation of the Aronic sacrifice by the offering of the Lamb of God at the end of the seventy weeks, at A. D. 33, establishes the vision, hence they failed.

15. "The king of the north shall come, and cast up a mound, and take the most fenced cities."

After the close of the second Punic war Rome turned her armies into Macedon, and the Grecian states became provinces of Rome. Seventy towns were sacked in one day. Beautiful Corinth fell in ruins to Rome 146 B. C.

16. "But he that cometh against him shall do according to his own will, and none shall stand before him."

One hundred and forty-six B. C. Rome de-

stroyed Carthage. The little horn of the vision was now waxing exceedingly great. History says "during this period Rome made *rapid strides* in possession of universal territory and power."

17. "He shall set his face to enter with the strength of his whole kingdom."

That is, Rome becoming a universalempire. Also verse 17 says: "And he shall give him the daughter of women, corrupting her; but she shall not stand, neither be for him."

When Julius Cæsar went to Alexander he found Ptolemy and Cleopatra rivals for the crown of Egypt. He accepted Cleopatra and became her corrupter in his own camp, and placed her on the throne of Egypt.

19. "Then he shall turn his face toward the fort of his own land; but he shall stumble and fall, and not be found."

Julius Cæsar became very popular. Notwithstanding, it did not insure him personal safety. Sixty vile wretches whom he had protected and exalted conspired to strike the fatal dagger to his heart, and "he fell" in his own Senate chamber.

20. "Then shall stand up in his estate a raiser of taxes in the glory of the kingdom."

Augustus Cæsar (a raiser of taxes) was the successor of Julius Cæsar. Augustus reigned forty-four years. "Rome was now at its culminating point," says history.

21. "And in his (Augustus') estate shall stand up a vile person."

History names Tiberius Cæsar as "a person who has transmitted his name with infamy to the present day." He obtained the kingdom by flatteries.

22. "And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also *the prince of the covenant*" (shall be broken).

"They," are the Jews. "The prince of the new covenant," is the Son of God, who was "cut off" in the eighteenth year of Tiberius Cæsar; and though Jesus Christ was crucified, and buried in Joseph's tomb, yet on the morning of the third day he re-lived from death, and arose a victor over death and the grave. After forty days he ascended to heaven (A. D. 33), at which event the seventy weeks (490 years) ended. The seventy weeks were cut off as a first part of "the vision." They began in the first year of Darius the Median, and terminated when our Lord Jesus Christ ascended to the right hand of God in heaven A. D. 33.

23. "And after the league made with him he shall work deceitfully: for he shall come up, and become strong with *a small people*."

From the reign of Tiberius the Roman power experienced no distinctive change until the league formed with nominal Christianity, under Constantine. After the ascension of Christ, the dis-

ciples spread out from a "small people" to become a powerful element in the Roman empire. And in so becoming powerful in influence and numbers, also they apostatized from the true doctrine of Christ. During the times known as "the early fathers," much human philosophy was connected to the Christian doctrine, which modified the teachings of Christ, especially in relation to his personal origin and nature. And various factions arose on this important theme culminating in what is known as Arianism and Catholicism: the latter were decided Trinitarians, while the former were not. Under Constantine the Christian religion, as held by Trinitarians, was made the religion of the empire.

Constantine professed to have seen in vision a luminous cross inscribed by the words "By this Conquer." Thus the cross was adopted as the standard of the empire of Rome in its union with the Catholic Church, as it claimed to be the true Christian Church. The controversy of Arianism and Catholicism was the subject of the council of Nice in 325 A. D., presided over by Constantine, by whom (the council), the so-called Arian heresy was condemned, and the Nicene Creed was adopted as the orthodox belief, and was so recognized by Constantine the Roman emperor. Yet Arianism did not die out, though thus condemned. It was much nearer the truth than Catholicism.

24. "He shall enter peaceably even upon the fattest places of the province."

Says Gibbon: "The prospect of beauty, of safety, and of wealth, united in a single spot (Constantinople), was sufficient to justify the choice of Constantine."

25. "And he shall stir up his power and his courage against the king of the south with a great army . . . but he (king of the south) shall not stand."

26. "Yea, they that feed of the portion of his meat shall destroy him."

The successors of Constantine continued prosperous, and strong above all competitors, and did all in their power to propagate the Catholic faith. Conflicts with the Arian princes were frequent, but the growing apostasy constantly prevailed. Also at this time the northern barbarians were making inroads upon the western part of the Roman empire, and among them the Vandals, who took possession of the south part (Africa) of the Roman empire in 429.

The principal part of the Vandals were Arians, and Constantine's successors waged war against the Vandals to deliver the kingdom from the "Arian heresy." His successors for the most part were Catholics.

27. "And both these king's (Leo, emperor of the east, and Genseric, king of the Vandals) hearts

shall be to do mischief, and they shall speak lies at one table," etc.

28. "Then shall he return into his own land . . . and his heart shall be against the holy covenant; i. e., new covenant, i. e., the Arian faith and worship. Says Gibbon: "Bassilieus (Leo's general) returned to Constantinople with the loss of more than one-half of his fleet and army, and sheltered his head in the sanctuary of St. Sophia."

29. "At the time appointed (beginning of the 1260 days in 532) he shall return, and come toward the south; but it shall not be as the former (invasion), or as the latter."

Justinian, emperor of the east, issued his famous edict in 532, which began the years of papal persecution. In 533, an expedition was again formed to subdue the Vandals. Justinian sent Belisarius upon this important mission of subduing the Vandals and Goths. Belisarius conquered the Vandals, and, in the language of Gibbon, "Justinian, as soon as he had received the messages of victory, proceeded without delay to the full establishment of the Catholic Church." And Justinian approved himself defender of the faith. The three invasions of the Vandals in the north of Africa by Justinian resulted as follows: First, the Vandals were victorious; second, Justinian was victor over them, temporarily; third, the last expedition put him (Justinian) into permanent possession of the African kingdom.

30. "For the ships of Chittim shall come against him."

We find that the isles and coast of Chittim has reference to the Mediterranean Sea and its coasts. Dr. Smith says it primarily had reference to the isle of Cyprus, and that the use of the term (Chittim) was extended to embrace Italy afterwards. At the close of the Vandal war, Belisarius turned towards the land of the Goths (Italy), and partially conquered them then. In 540 Justinian recalled his army to repel an invasion of the Persians, whom he conquered 540-543; again his armies under Belisarius were sent a third time (see verse 29) against the Vandals whom he permanently subjugated in 544; thus was the first horn (of the three) of Daniel 7th chapter "plucked up."

31. "And arms shall stand on his part (Justinian), and they (military men) shall pollute the sanctuary of strength, and they shall take away the daily (suppress the public ministrations of the true church), and shall place *the abomination that maketh desolate.*"

The partial recovery of Italy was accomplished by Belisarius; he was recalled and Narces the eunuch was sent in his place in 551, who succeeded in finally conquering the Goths in Italy. Thus was the second horn (of the three) of Dan. 7th chapter "plucked up."

"In the autumn of 553, 75,000 Allemani de-

cended into plain of Milan, as prosecutors of the Italian war; and at the entrance of spring A. D. 554, they met the imperial troops in a *final* conflict. Narces gained the victory, and Rome (Gothic Rome) beheld for the LAST TIME the semblance of a triumph; the civil state of Italy *was fixed*, after the agitation of a long tempest, by a *pragmatic sanction* (official document), which the emperor promulgated *at the request of the pope*. Justinian introduced his own jurisprudence into the schools and tribunals of the west." The subjugation of the Allemani in 554 "plucked up" the third horn of Dan. 7th chapter. The pope at the head of the Catholic Church at Rome, during these conflicts was Vigilius (538 to 554) noted as a scheming ecclesiastic. Bower's *History of the Popes* says of him, "He was a sysmatic, a murderer; not the vicar of Christ, but of antichrist; an idol set up in the temple of God, *the abomination of desolation standing in the holy place.*"

From this date (554) the exarches of Ravenna ruled in connection with the papal power until Charlemagne (800). From this date the *public worship or ministrations* of the true ministry of the church was fully suppressed, and a usurping ministry under the protection of arms was established, enforcing the corruptions of an apostate phase of Christianity, named in holy writ "antichrist." The events of 532 placed the east section of the Roman empire in this condition. The events of

538 to 554 placed the west section of the Roman empire in the same condition; 554 witnessed *the establishment* of the abomination that maketh desolate, *in the entire Roman empire*; and the twelve centuries following were, “dark ages” of persecution, instituted by papal Rome, and sustained by political armies of the empire.

32. “And such as do wickedly against the covenant (the new covenant, the true code of New Testament truth) shall he corrupt by flatteries; but the people that do know their God shall be strong” (in faith).

33. “And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity and by spoil, many days.”

The many days are twelve hundred and sixty years, beginning in 532 and ending in 1792, during which period history informs us from fifty to seventy-five millions of true Christians fell by these means at the hands of papal Rome and her armed supporters. The Inquisition established in 1204 and continuing (until abolished by Napoleon Bonaparte 1798 to 1812) more than six hundred years, *was the most inhuman institution, all things considered, that ever existed on earth*; especially so as we note that those therein imprisoned were the true followers of Jesus Christ.

34. “Now when they shall fall (during the period), they shall be holden with a little help.”

During the long dark era of persecution, the true followers of Christ were occasionally protected by some kind-hearted rulers, as the true servants of the gospel protested against the errors and tyranny of the Roman Church. In 817 we find Claude of Turin protesting against the corruptions of the man of sin. In 1160 we find Peter Waldo likewise protesting, and multitudes followed him in the truth. John Wickliffe, a faithful preacher of truth against Romanish errors, was protected by the powerful duke of Lancaster, 1350-1387. The preaching of this class of men was the foundation of the so named great Protestant Reformation, which was introduced in the fifteenth century.

35. "And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed" (i. e., 1260 ending in 1792).

36. "And the king (papal hierarchy) shall do according to his will; and he shall *exalt himself* and *magnify himself* above every god, and shall speak marvelous (blasphemous) things against the God of gods, and shall prosper till the indignation (tribulation) be accomplished."

The king of Dan. 11: 36, 37, the little horn Dan. 7, the beast of Rev. 13, and the man of sin (2 Thess. 2: 2-9) are the same; i. e., the papal Roman Catholic hierarchy.

37. "Neither shall he regard the god of his

fathers (pagans), nor the desire of woman, *nor any god*; for he shall *magnify himself above all*."

The papal hierarchy advocates *their own infallibility*, and prohibits marriage to woman to any of their church ministers or priesthood.

38. "But in his estate (position) he shall honor the god of forces (lean upon the military power); and a god (the Virgin Mary) whom his fathers knew not shall he honor with gold, and silver, and precious stones, and pleasant things."

The papal theology recognizes a new set of deities, such as patron saints, *dead long ago*, whom they honor as above stated.

39. "Thus shall he do in the most strong holds with a strange god (the Virgin Mary), whom he shall acknowledge and increase with glory; and shall cause them to rule (patron saints) over many, and shall divide the land for gain" (margin a price).

This verse brings to view the ecclesiastic dominion of the king or the papal hierarchy (Dan. 11: 36) in the closing years of the persecuting era. "The king" of verses 36, 37, 38 and 39, is the papal hierarchy *at Rome*, who is *the chief Roman king* from Charlemagne until the time of the end began in 1792.

The *two legs of iron* is *Roman Imperial power* contained in the varied *pagan* and *papal* kings' history; sometimes in combination, and sometimes not in combination. *Imperial Rome* has existed in

two distinctive sections since Cæsar Augustus: *political and ecclesiastical Rome*. (East and west Rome are not the two legs of iron.) They (political and ecclesiastic) are true Imperial *Roman* history from beginning to end.

40. "And at the time of the end (its beginning) shall the king of the south push at him (*the HIM* of verses 36-39, Pope of Rome): and the king of the north (of Rome) shall come against him (*the HIM* of verses 36-39, Pope of Rome) like a whirlwind, with chariots and with horsemen, and with many ships; and he (king of the north) shall enter into the countries, and shall overflow and pass over."

The beginning of "the time of the end" occurred in the closing years of the eighteenth century. The twelve hundred and sixty years ended in 1792, and practically ended the great persecution. Hence, it is found that in the closing years of the eighteenth century and the beginning of the nineteenth century there was a general throwing off the claims of the Pope, especially that of civil or coercive authority. The chief and most active party in this work was the king of the north, Napoleon Bonaparte, who came against him (the papacy). The prophecy of Dan. 11th chapter is a continuous line of the principal kings in the Medo-Persian, the Grecian, and the Roman empires. Napoleon Bonaparte was distinctively a *Roman king in his times*.

Swinton's Outlines, page 441, says: "The ca-

reer of Napoleon became for fifteen years (1798–1814) *the great central figure* not only in the history of France, *but in the history of Europe.*”

Again says Swinton, page 429: “In the year 1795 he (Bonaparte) stayed the on-coming of the Sections, and secured the victory of the Directory, and it was the death-knell of the Revolution, and announced *a great era* of French, and indeed of European history, in which he (the he of Dan. 11: 40–45) himself was for twenty years to be the central figure. France had waded through revolution, but it was only to find herself in the hands of a master more despotic than any king that had sat on her throne.”

On Feb. 10, 1798, Gen. Berthier with a French army entered Rome and demanded of Pope Pius VI. to abdicate temporal sovereignty. He refused, whereupon Berthier took him prisoner, and hoisted the republican flag, and proclaimed the Italian (under Bonaparte) republic in place of the papal power. “Come like a whirlwind.” When Napoleon descended the Alps into Italy he addressed his soldiers thus: “Soldiers, you have descended like a torrent from the Apennines. You have overwhelmed everything which has opposed you. The hour of vengeance has struck.”

Napoleon Bonaparte, the king of the north, “overflowed and passed over.” No more notorious prophetic utterance has found a more perfect fulfillment than this one.

41. "And he (Bonaparte) shall enter into the glorious land, and many countries shall be overthrown (by him); but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon."

Bonaparte formed the Egyptian expedition in 1798, and after conquering it, entered the Holy Land and fought a famous battle on Mount Tabor. "Many countries shall be overthrown" by him. Emphatically true of Bonaparte.

42. "He shall stretch forth his hand (aggressive war) also upon the countries (European countries): and the land of Egypt shall not escape."

43. "But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt."

Crowe's History of France, Vol. V., page 3-146, says: "When Napoleon conquered the Duke of Parma, he compelled him to pay down 2,000,000 francs. In 1798 a tax of 4,000,000 was levied on the princely families in Rome. In the city of Berne in 1798 the French seized 17,000,000 of livres in lingots (\$3,145,000). And afterwards an equal sum was levied by the French directory. War brought plunder and spoil.

"The land of Egypt shall not escape." When Napoleon entered Cairo he taxed the people to the extent that the women were obliged to part with their jewelry. The victory of June, 1807, over the Russians gave him the disposal of Europe, and

Bonaparte enforced everywhere the "code Napoleon" with its conditions for the division of property. Such a fact precluded the idea of debt. In each succeeding year the taxes were more productive. The countries were made to furnish their quota. The *Budget* of 1804 showed receipts of \$35,000,000.

44. "But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and to utterly make away with many."

Says Swinton: "In the year 1811 Napoleon was at the height of his power, and his position at this time was well worth marking." Towards the close of his prosperous career the nations of Europe, especially Germany (east) and Russia (north) formed a coalition to crush him. This news troubled him, and he made a desperate effort "to make away with many."

Says *Chamber's History of France*, page 261, "To maintain his sway fresh levies of conscripts were granted, and the army early in 1813 amounted to 800,000 infantry, 100,000 cavalry, and 100,000 artillerymen; in all 1,000,000 of men."

The succeeding conflicts were desperate. But all was in vain. His lofty aspirations to make of the European states one nation, and Paris the capital city of the world, was doomed to disappointment, and his star was about to set in utter helplessness.

45. "And he (Napoleon Bonaparte) shall plant

the tabernacles of his palace (camp of his army) between the seas in the glorious holy mount; yet he shall come to *his* end, and ~~more~~ shall help him.”
none

The “holy mount” of the New Testament dispensation is Mount Tabor where Christ was seen in his true glory as THE SON OF GOD. (See 2 Peter 1: 18.) Mount Tabor is between the sea of Galilee and the Mediterranean Sea. On this mount Napoleon Bonaparte encamped his army in conflict with the Turks; and while the conflict was on and the smoke of carnage filled the air, Napoleon thought of the scene when Christ was glorified 1800 years before. “What a difference!” thought he. Napoleon got as near then to the true glory of the King of kings as he could. Christ was the Son of God. Napoleon was simply the last Imperial Roman king who came to his end in 1815. He was the last Cæsar; and like all his predecessors his sun of glory and power set in helplessness. July 15, 1815, he voluntarily surrendered himself to Capt. Maitland of a British man-of-war, claiming protection of the British laws.

Chamber's History of France, page 276, says: “The fate of Napoleon was extraordinary, and justified by no existing law, simply on the ground of being an incorrigible disturber of the peace of Europe. England, with the concurrence of Russia and Austria, exiled him for life to the island of St. Helena, where, fretting under alleged maltreat-

ment by Sir Hudson Low, he expired May 5, 1821.” Napoleon Bonaparte came to his political end in 1815; he came to his personal end in 1821. Dan. 12: 1, “And at that time (the end of the political career of Napoleon Bonaparte) shall Michael stand up, the great prince that standeth for the children of thy people: and there shall be a time (a space of time), such as never was since there was a nation, even to that same time: and at (the close of) that time thy people shall be delivered, every one that shall be found written in the book.”

Michael is an angel of God. The mission of the angels is to minister to those who shall be heirs of salvation. Two of these celestial beings we read of in Dan. 8, 9, 10 and 12th chapters, named Gabriel and Michael. They talked in the hearing of Daniel concerning “the vision.” Gabriel talked with Daniel to make him to understand it. Daniel said after repeated visits of Gabriel that he had understanding of it; and that his associate in prophetic knowledge and mission (Michael) held with him (Gabriel) in these things; but that certain parts of “the vision” were sealed up “until the time of the end”: but that “in the time of the end,” many would run to and fro, and that knowledge on “the vision” (or prophecy) would be increased. By what means? The standing up of Michael, the Second Advent angel, immediately after the downfall of Napoleon Bonaparte. Now

the significance of standing up, used repeatedly in this 11th and 12th chapters is that when certain kings have come into position and power, they rule for the term allotted to them in the prophecy. One of these angels (in Dan. 12 : 6) asks in the hearing of Daniel, "How long shall it be to the end of these wonders?" Evidently what occurs under the ministration of Michael, whose term of official position occupies the space of time between the downfall of Napoleon Bonaparte and the resurrection of the dead: which event transpires at the personal visible second advent of Jesus Christ in power and glory as King of kings. King James' version reads that there shall be a time "of trouble." Of trouble is incorrect, as other and valuable translations do not so render the expression. It is the (space) time of the end. It is a time (space) of wonders. It is a time (a space) of activity, of increased knowledge on truth, attended by wonderful developments in every department of progress and invention. The past eighty years has witnessed more in every department of knowing and doing than all the previous world's history combined. Bible and missionary societies have come up, great improvements in printing have been made in this time. Railway travel began contemporary with the beginning of the proclamation, "Behold, he cometh, go ye out to meet him." Michael stands up for the children of thy people! "Thy people" were persecuted by papal Rome 1260

years, and were properly named "Protestants." Their children are Protestants who live during "the time of the end," and who have been, and now are the heralds of the impending second advent of Jesus Christ. Protestantism involves the second advent proclamation of Christ in glory, to destroy the "man of sin," at the end of "the vision." The preaching of William Miller, and men of those times, that the seventy weeks ended in A. D. 33, and that they were cut off from the 2300, being a first part thereof of that period, showing that that period ended in 1843-1844 was correct; since which date the true Protestant church has been in process of especially discarding the errors of papal Rome.

When the abomination that maketh desolate was set up by force of arms, there occurred a forced pollution of the sanctuary of strength. By a compulsory reception of the false theology of papal Rome, embodied in the doctrines of the Trinity, the immortality of the soul of man, heaven as the reward of the saints, hell as a place of torment for the ungodly, the power of papal Rome to coerce doctrine excluding religious liberty and investigation, terminated in the career and victory of Napoleon Bonaparte, who "overflowed and passed over" (subverted) the papal supremacy. Closely following began the era of investigation of truth under the administration of Michael. "Now (says Christ) are ye clean through the word I have spoken unto you"; and the "behold, I come quickly" has had a

significance not realized since the apostolic times, as during the past six or eight decades. Truly, in all respects, "a time such as never was."

2. "And the many of them that sleep in the dust of the earth shall awake."

This is the resurrection of the dead which occurs at the personal and visible advent of Christ to earth. The general outline of this prophecy explaining "the vision" of Dan. 8th chapter may be summed up thus: the vision began in the first year of Darius the Median, because the angel says so. Consequently the seventy weeks of Dan. 9: 24, and the 2300 days of Dan. 8: 14 began then, surely. The abomination that maketh desolate certainly was the Catholic mystery of iniquity, placed in power or set up by the arms of Justinian in the conquest of the west, and placing the entire Roman empire under desolating edicts of papal supremacy. This was accomplished in A. D. 554; 1290 years from that date brings "the waiting time" in 1844, and onward until he come. The king of Dan. 11: 36-39 is the papal hierarchy as a distinctive political ruling succession for 1000 years previous to 1792, especially as a religious-civil power ruling over kings with a demoniacal despotism, who "did according to his will, exalting himself above every god." All this was broken when Napoleon Bonaparte himself subverted the papal supremacy, and sent two popes into exile for refusing to obey him, and who destroyed the awful

institution of the Inquisition, and practically compelled Europe to acknowledge the right to religious liberty. And he minutely fulfilled Dan. 11 : 40-45. World-wide religious liberty has been recognized since the reign of Napoleon Bonaparte ended in 1815.

The Michael of Dan. 12 : 1, standing up for the children of thy people ; the messenger ascending from the sun rising of Rev. 7 : 2, having the seal of the living God, and the messenger of Rev. 10 : 1-7 occupying the position of universal proclamation, and the messenger of Rev. 18 : 1 having great power, by whom the earth was lighted with his glory, are the same in the prophetic line. Their identity is exact and complete.

The great sign or wonder period of the time of the end is on. "How long to the end of *these wonders?*" asks one of the men clothed in linen. "And the man clothed in linen held up both hands unto heaven, and swear by him that liveth for ever, that it shall be for a time, times, and a half (margin a part) : and when he shall have accomplished to scatter the power of the holy people *all these things* shall be finished."

The administration of Michael, the second advent angel, occurs in the interval of time between the end of Napoleon Bonaparte's political career and the coming of the Son of God from heaven. This time is the time such as never was since there was a nation. Few realize the import of the past eighty

ears ; that present conditions and advancement in
light and improvements are primarily providential,
and present the golden opportunity to be waiting for
the second advent next to come. Human conceit
attributes all to human superiority of present times.
It is instead the ministration of Michael, the angel of
God, preceding the end of time.

